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give each other sympathy in their affliction. If one was castrated alone, he would die of grief. The Betsileo have a similar belief, but I could not learn whether it was universal among the Tanala. 825

Most of the Tanala territory is poorly suited to cattle culture because of the heavy forest and constant rain. It is only along the western margin of their lands, where they border on the plateau, that one finds real grazing country. The Tanala herds are usually small and, although cattle have great social significance, they contribute little to the physical well-being of the people. They are only killed in connection with ceremonies, and the average Tanala does not taste beef once a month. Indeed, cattle killings are so rare that to dream of cutting or eating beef is a bad omen, presaging a funeral in the family. Hides are so little used that, until European traders provided a market for them, it was customary to cut up the animals without flaying them and cook meat and skin together. 233 311 [262] [787] [439]

The Menabe consider milk a luxury, and it is almost impossible to purchase it in their territory. It is a by-product, taken only when the cow seems to have more than enough to feed her calf. Milking, like everything else connected with cattle, is done exclusively by men. The explanation given for this is that it is a dangerous occupation. Actually, it is a laborious process, requiring three persons. One man holds the calf where the cow can see and lick it, another milks, usually squatting on the right side, and a third holds the cow's tail over her back and gently rubs her vagina with his fingers. The milk is boiled at once, while still warm. It is considered disgusting to drink it fresh. After boiling, it is either drunk or cooked with rice. 234 462 [262]

The Ikongo make more use of milk and are somewhat more expert at milking, although they use the same method. They rarely boil their milk. A little is drunk fresh, but most of it is deliberately soured. A little sour milk is always left in the milking gourd so that the new milk turns almost at once. The curds are eaten with a spoon and the whey drunk. None of the Tanala know how to make butter or cheese. 234 252 [204]

Apparently cow's milk was rarely if ever used to supplement or replace mother's milk in feeding nursing infants. The idea has recently been borrowed from Europeans, but it is still considered rather unnatural and is used only as a last resort. 853 177

The wheel and plow were unknown in Madagascar prior to European contact. The Tanala never use their cattle for draught or transport and this holds for the rest of the island, with one or two exceptions. The Imerina and Betsileo now use ox carts and 177 492

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177 formerly had a few riding oxen. Both of these are due to European
492 contact. The Tsimahety, at the northern end of the plateau, use
oxen as pack animals and apparently have done so since pre-European
times. The loads are placed in cloth bags, which are slung across
the animal behind the hump, one hanging on each side.

233 It is safe to say that if all the cattle belonging to the Tanala
556 Menabe were destroyed over night, no member of the tribe would
miss a meal or suffer any other serious hardship. Their loss would
be somewhat more serious to the Ikongo, but they would still be
able to get along quite well without them. In spite of this lack of
practical value, cattle are everywhere of great social importance.
[454] With the possible exception of slaves, which no longer exist, they
represent the only form of interest-bearing investment possible under
native conditions. Every man tries to accumulate as many as
possible and his standing in the community is largely determined by
[777] the size of his herd. Charms to increase the fertility of cattle are
common and cattle are only sold or killed in case of absolute necessity.
They are regarded almost as members of the family and the idiosyn-
crasies of each animal are well known. One informant told me that
they are the only animals which possess souls. They are not regarded
[782] as sacred, but the killing of an ox, either as a sacrifice or for meat,
is an integral part of practically all important ceremonies.

685 Although the Tanala consider ordinary theft as one of the most
556 serious of all offenses, cattle stealing is regarded as honorable so
long as the members of one's own village are not molested. In fact,
it is considered a proper occupation for a young man of spirit and
offers an easy road to wealth and advancement. The native attitude
is comparable to that of our own Plains Indians toward horse
[721] stealing. Cattle formed the most important part of the spoil in
warfare and a successful theft was in the nature of a war exploit.
European efforts to suppress it have rather heightened the thief's
prestige by increasing his hazards.

541 Bull baiting and watching fighting bulls were both important
764 sports in pre-European times. They still persist, but are becoming
rare. I could get no information on bull baiting among the Ikongo,
but it was probably a regular part of important funerals there, as
among the Menabe. In the latter group it was customary, in the
course of the funeral festivities, to drive up one or two bulls. These
were baited by the young men, who would incite them to charge
and then avoid their rushes, swing by their tails, leap on their
backs, etc. A favorite trick was to await the charge, catch the bull's

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304 178 The tattooing is purely decorative and informants say that it is a matter of fashion and seems to run in cycles. It will sometimes be out of style for years, then some popular young person will be tattooed and many of his or her friends will follow suit, often using the same designs. The patterns are pricked in with an ordinary needle and then rubbed with soot.

There seems to be no ornamental scarification and no mutilation.

TRANSPORTATION

482 [472] The Tanala make no use of animals for draft or burden and are unfamiliar with the wheel. Women carry loads on the head, but rarely take heavy ones and never act as professional bearers. Men sometimes carry on the head for short distances, but do it clumsily, being accustomed to using a shoulder pole. This pole is made from a large bamboo or sapling of light wood 2½ to 3 inches in diameter and is usually 5 to 6 feet long. If of wood, the bark is removed, but the pole is not shaped in any way. The load is divided as equally as possible and slung from the ends. Heavy loads are carried on a longer pole between two men.

481 The Tanala carry light loads, about thirty pounds per man being the standard pack for long distance travel. However, they travel fast, making twenty to thirty miles a day over very difficult country. They march without rests, but halt for two hours or more in the middle of the day, cooking a meal and perhaps sleeping for a time. The trails are mostly very steep and narrow and take the most direct line, with little attention to the slope. There are no bridges.

484 [473] At the present time, white travelers and the richer natives are carried in sedan chairs (*filanjana*), which are borne on the shoulders of four men. The Tanala Memabe say that they did not use this appliance in pre-European times. There seems to have been very little long distance travel prior to the European conquest and even now the average native, unless drafted for labor, rarely goes more than twenty or thirty miles from the village of his birth.

501 Canoes are used, but are relatively unimportant. Most of the streams in the Tanala territory are shallow and swift, with many falls and rapids. There is no regular river transport and most of the canoes are used for ferrying or fishing. They are identical with the river canoes used by the east coast tribes, but are inferior in workmanship. Some of the largest are as much as 25 to 30 feet long, but none of them exceed 2 feet in width.